

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, JUNE 15, 1899.

NEW SERIES, VOL. 1, No. 30

College Tidings.

"Up to the chin" in commencement, and still the tide flows in! Much to write but no time to write. Several contributions that have not been reported. Expect them all next week, when "school is out." Many thanks to the givers. We have had a fine session, considering the drawbacks. Every friend of the college ought to be encouraged. We had two fine sermons yesterday by Rev. W. A. McComb, of Crystal Springs. More next week. God bless our friends.

W. T. LOWREY.

BLUE MOUNTAIN.

In company with our brilliant young Professor of History and Economics, Dr. Charles Hillman Brough, I reached that delightful school village on Wednesday morning, June 7, where I spent thirty hours most delightfully, and then hastened back to prepare for our closing exercises at Clinton. Wednesday morning and night we attended recitals given by the elocution class and various branches of the music department. Thursday the graduating exercises were preceded by another enjoyable recital. Nine of Mississippi's noblest young daughters received diplomas—no; one was from Tennessee. Here is the class: Misses Pearl Bradford, Coahoma, Miss.; Annie Edenton, Macon, Tenn.; Anabel Hall, Charleston, Miss.; Lucy Hutchins, Blue Mountain; Mamie Jeffries, Batesville; Lilla Nelson, Carrollton; Anabel Rowan, Wesson; Ella Sumrall, Blue Mountain; Cora West, Durant.

A lady friend of mine was commenting on the great number of fine girls that were being educated, and was wondering where young men could be found that were worthy of them. I invited her to visit Mississippi College! It is true that the women are lovely, God bless them; but it is not true that there are no men worthy of them. My mother was one of earth's noblest women, but my father was worthy of such a woman. Mrs. Washington was doubtless a lovely woman, but George Washington was worthy of her. Mrs. Spurgeon, Mrs. Talmage, Mrs. Longfellow, Mrs. Robert E.

Lee were all noble and cultured, but who will say that their husbands were not worthy of them? Let our noble young women and our noble young men walk side by side, for they are mutually worthy of each other; and let no one get uneasy for fear our girls will be unable to find husbands. Trust the girls, they'll find them; or rather the husbands will find the girls.

The annual address was given by Dr. Brough, on "Woman in History." It was fine. Several intelligent people pronounced it the finest commencement address they had ever heard. I was forced to hurry back, so I departed for home Thursday afternoon, leaving my brilliant young professor "up to his neck in clever." He reached Clinton Friday night. If he left his heart he certainly did not leave his head, for he gave his history classes such an examination Saturday as made them think he had been studying all the week!

But back to Blue Mountain! This has been their finest session. They have enrolled 248 pupils, 191 of them being boarders. The praises of the new president were in everybody's mouth and the prospects of the school seem brighter than at any previous point in its history. The president is off now on a tour to the Rocky Mountains, accompanied by a number of his pupils and friends. It is a permanent feature of the school to take a sight-seeing tour at the close of each session.

Why should girls leave such schools as Blue Mountain and Hillman Colleges and go off to other States for their college course? They make a mistake when they do it.

W. T. LOWREY.

Dear BAPTIST:

As I sit in my study this breezy, balmy June morning, I see passing along the street a young man in gray uniform. This reminds me that at this very moment, Mississippi and Hillman Colleges are closing the work of 1898-99. And that only last week Blue Mountain Female College sent through our State and into other States several car-loads of bright, warm-hearted, beautiful girls. And not only these, our own schools, but the Univer-

sity at Oxford, A. & M. College at Starkville, and many others in other States will send home to us during this month hundreds of young men and women who have spent the past eight months studying in these institutions. I can see at almost every railroad station in Mississippi, fathers anxiously waiting for the train that is over due (in their minds at least) which is to bring back the dear son or daughter. Sad sweet time! Then yonder in many homes in the city, town and country, I see gray haired mothers with tearful eyes, tears of joy and thankfulness, waiting with open arms and loving hearts to receive the son or daughter. Proud mothers! Happy mothers! And I see too the boys and girls as they come in sight of the old home once more. They become silent. They cannot talk, the time is too sacred, their hearts are too full. Ah, the home coming, how happy, how hallowed.

Now my young friends, since you have reached home, you are to decide what disposition you are to make of your vacation. Or it may be you have finished your college work and are at a loss as how to best spend your time. Some, of course, have engaged to teach, preach or sell books or something else. And there are others with nothing definite before them. Let me indicate a thing or two which I hope will be of service to you at this time, whether you are simply to spend a vacation teaching, preaching, etc., or in the event you are ready to enter upon your life's work. You know you have been to college learning how to do things (for an education that does not qualify for service is a failure). In the first place something will be expected of you. Your parents, friends, pastors will expect to find you more willing and efficient than when you left home. They have a right to expect this. It so happens that a great majority of our young people who attend college are either Christians when they leave home or are converted and join the churches while at school. I suppose I would not overstate the truth should I say something like one thousand young men and women, who are

professed Christians, will return to our homes and churches during the next ten days. What an army of strength and activity! Now all these should find a place in our church life and work. Many of these young people have studied music, taught in the Sunday Schools, led young peoples' meetings, etc., and could be of untold help to our churches during these summer months when it seems hardest to keep our church work on the up grade. I have known repeatedly young men and women who were regular attendants of the Sunday-School and church while at College, even members of choirs and glee clubs, who when they went home rarely ever attended the church of their parents, and would not sing a note if that one note would save the world. I am glad this is the exception, and I am praying daily that the tribe of the above mentioned class may become smaller all the time.

I was once pastor of a church where two young ladies, both members of the church, were graduates of one of the leading Colleges in the South. One had even made music a specialty in an eastern conservatory, and yet, when the organist happened to be absent, I was forced to lead the music, while these musical celebrities sat in the congregation as dumb as an oyster. They were afraid of becoming too common!

Now, my young brother, sister, if you can do anything, anywhere, do for the sake of yourselves and those who love and need you, be willing to help at your home, in the church and community where you are best known.

If there is anything in you, your home people will appreciate you. The pastors and churches greatly need your head and heart culture, and you should be willing as a matter of gratitude to God for the opportunities you have enjoyed, to lay your young, warm heart and life upon God's altar, even at home. God bless you, college boys and girls, and may your home coming, and your home staying, be happy and sweet. Truly,

W. J. DUNN.

Canton, June 13th.

Dur Pulpit.

Kindness for the Sake of Another.

J. M. HENDLETON, D. D.

"And David said, Is there yet any that is left of the house of Saul that I may show him kindness for Jonathan's sake?"—2 Sam. ix.

We are all familiar with the circumstances that led to the appointment of Saul to be King of Israel. The people became wickedly dissatisfied with their form of government, though God himself was their Ruler. Saul did well for a time, but afterward showed a spirit of disobedience and self-will. God then chose David as King, and Jonathan, one of Saul's sons, was so well satisfied with the arrangement that he cheerfully acquiesced in it and bespoke David's kindness for him and his house. Years passed away, the house of David becoming stronger and the house of Saul weaker. Finally the throne of David was fully established, and though not very prompt in the matter, he inquired, in the words of the text, "Is there yet any that is left of the house of Saul that I may show him kindness for Jonathan's sake?" The topic to which I call attention is this.—

KINDNESS FOR THE SAKE OF ANOTHER.

This is a very important principle, and it will be my present business to show its illustration for the sake of Jonathan, and for the sake of a greater than Jonathan.

I. FOR THE SAKE OF JONATHAN. You will observe that David did not propose to show kindness for Saul's sake. I suppose he felt that whatever may have been his obligation to Saul at one time, they had been canceled by Saul's attempt to kill him. Toward Jonathan he felt very differently. He since loved him and the love was warmly reciprocated. This we see in David's lamentation over Jonathan's death: "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of woman." (2 Sam. x. 1, 2.) These words of grief are specially pathetic. They fully recognize the strength of Jonathan's love, making it to surpass the love of woman, and thus exhaust commendation. In answer to David's inquiry in the text, the fact was brought to light that Jonathan had a son. Mephibosheth by name, and he had been lame from his fifth year. The origin of his lameness is very touching. When tidings of his

father's death came to the nurse of the boy, she "took him up and fled." In her agitation she failed to hold him fast. He fell and became lame in both feet. Sad thought: The lameness of the son a life-long memento of the father's death?

David sent for Mephibosheth, who seems to have feared that evil was coming on him, but David said "Fear not; for I will surely show thee kindness for Jonathan, thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." The kindness was shown not for the sake of Saul the grandfather, but for the sake of Jonathan the father. The devoted friendship and love of Jonathan were the consideration that operated on the mind of David. He did not show kindness for the sake of Mephibosheth himself; for then he might with the same propriety have shown kindness to all lame persons. No, the kindness was shown for Jonathan's sake. There was something in Jonathan's love that determined the matter. David's feeling was, "My regard for the father prompts me to show kindness to the son." Thus the son received favors for the father's sake, and the principle, kindness for the sake of another, is illustrated.

2. FOR CHRIST'S SAKE. A greater than Jonathan is here. "There is one Mediator between God and men, the man Christ Jesus." When kindness is shown for the sake of another the doctrine of substitution is involved, and this is a most important doctrine. There was typical substitution, when, under the law, an animal was sacrificed to expiate the guilt of a man. The consequence of the guilt was arrested, for the guilt itself was typically transferred from the man to the animal. The sacrifices of the Mosaic economy typified the great sacrifice of Calvary, offered once for all. In the Old Testament we have the words applied to God, "For thy name's sake," "For thy truth's sake," "For thy mercy's sake." In the New Testament all these forms of expression seem to be absorbed in the phrase, "For Christ's sake," or "For Jesus' sake." This of course means on Christ's account. There must then be something in Christ, in his person and work, for the sake of which kindness can be shown to men. Here we must avoid the error of supposing that the death of Christ for sinners caused God to love them. In other words, we must not put the effect for the cause. But while the love of God prompted the death of

Christ, it is manifest that the love, in its saving influences, reaches sinners through what Christ has done and suffered. His death implies this: Who can suppose that stupendous occurrence would have taken place if salvation had been possible without it? The fact of his death has a solemn and far-reaching significance. The positive teachings of Scripture may be referred to: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." "For other foundation can no man lay than that is laid, which is Christ Jesus." "And be ye kind to one another, tender hearted, forgiving one another, even as God for Christ's sake has forgiven you." "I write unto you, little children, because your sins are forgiven you for his name's sake." (Acts iv. 12; x. 43; 1 Cor. iii. 11; Eph. iv. 32; 1 John ii. 12).

These passages are conclusive. They teach that there is salvation in Christ alone, and that sins are forgiven for his sake. If God, as we are told, forgave the Ephesians for Christ's sake, he forgives others for his sake. There is a sublime sameness in his manner of forgiving in all generations, which will continue till the last act of pardon takes place. No name but that of Christ will ever be regarded as containing a valid plea for pardon. This name, "above every name," is all-sufficient. Connected with it are considerations which justify the exercise of saving mercy, and teach that the kindness of God can be shown to sinners, not for their sake, but for the sake of another even Christ the Lord. The principle, kindness for the sake of another, receives its highest illustration in Christ, and is filling heaven with the saved—saved only because the divine government recognizes the principle. Truly "God is in Christ reconciling the world to himself, not imputing their trespass as unto them, and hath committed unto us the word of reconciliation." (2 Cor. v. 19.)

REMARKS.

1. This subject should deeply humble us. When David gave Mephibosheth assurance of his favor, the latter said, "What is thy servant, that thou should look upon such a dead dog as I am?" The dog was a symbol of worthlessness, and a dead dog was emphatically so. Mephibosheth was humble in view of David's kindness for Jonathan's sake; but how much

deeper should be our humiliation in view of God's kindness for Christ's sake!

2. For the subject shows that we do not deserve salvation. We are utterly unworthy of it. There are no considerations personal to us on account of which we can be saved. God sees in us no reasons why we should be saved, but he sees in Christ reasons for saving us, and is pleased to show us kindness for Christ's sake.

3. How thankful we should be for this way of salvation! It presents the only hope to lost sinners. It dispenses darkness that could not otherwise be dispelled. It renders the salvation of men compatible with the glory of God. Such a method of salvation makes a powerful appeal to our gratitude.

4. God in the gospel is virtually asking, "Is there any sinner who is willing that I shall show him kindness for the sake of my once crucified, but now glorified, Son? He who answers the question affirmatively is 'wise unto salvation,' and will 'inherit eternal life.'"

Dr. Pace Goes To Arkansas

Hazlehurst, Miss.,
June 5, '99.

My Dear Brother:

You doubtless saw in Baptist and Reflector that I had been called to the pastorate of the Arkadelphia First church. After they called me I thought I would better go over and see them. This is the third time the church has extended me a call.

The town has had wonderful growth since I was there eight years and more ago. They claim 4000 now, have water works and electric lights. The town seemed to be full. New residences are seen on every hand. The College has three handsome buildings occupied, and another, the President's home, nearly finished. All these are modern in style, and built of brick. The Campus is beautiful.

The church has a membership of over 400, and with their former commodious house enlarged, can now seat perhaps 800. It is often taxed to its utmost capacity to accommodate the congregations.

They have a nice, almost new, pastor's home. Their call was so hearty that it seemed to me to be the voice of God.

I resigned here last night to accept, but the church postponed action upon the resignation till next Sunday.

What a noble church this is! They have been to me and mine brethren and sisters indeed. I never expect a church to do nobler

work in the same length of time, and with the same facilities.

You will pray for me when I am there with the Arkadelphians. Much that is there is due to your work for the Master.

I have written you because of your connection with the efforts for the advancement of the Lord's work in Arkansas.

I am sad at the prospect of leaving these noble people. I shall miss the brethren who labored with me in this great State. How they have strengthened my heart and hands for Foreign Missions. I tenderly love them all.

God has laid upon you, my brother, a great responsibility, and I wanted to help you discharge your duty. I believe in the sincerity of the noble purpose of yourself and Brother Bailey, and shall pray that you may always have the consciousness of the presence and approval of the Captain of our salvation. Don't forget to press Foreign Missions.

Come over and see us when on the other side of the great River. Come before we go.

I am not unconscious of the great responsibility I assume in entering the door to an almost boundless field of usefulness, and I know that I am not sufficient for these things that the Lord puts upon me, but I can do what he gives me to do by the strength I get from him.

Ten thousand blessings rest upon you and yours.

Affectionately, your brother,
J. K. Pace.

The above letter from Dr. Pace was marked "personal." But it breathes such a pure, Christian spirit, and withal, explains the reason of his leaving, which brethren all over the State will want to know, that we take the liberty of laying it before our readers.

We can ill afford to give up a man like Brother Pace from our State. He is in every good work among us. If he were going among strangers, we would tell our Arkansas brethren about him, but they know him, and love him, as we do. Arkadelphia is to be highly congratulated.—[Editor.]

A Teacher.

Of nine years' experience desires position as principal in a good school. Competent, good instructor, good disciplinarian. Endorsed by every school board he has served. Address "B. C." care of THE BAPTIST, Jackson, Miss.

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Summer Resorts.

Many delightful summer resorts are situated on and reached via the Southern Railway. Whether one desires the sea-side or the mountain, the fashionable hotels or country homes, they can be reached via this magnificent highway of travel.

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Write to C. A. Benscoter, Assistant General Passenger Agent, Southern Railway, Chattanooga, Tennessee, for a copy of this folder, till sept 15

Sunday School Missionary.

As ordered by the Executive Board of the Yazoo Association, the Secretary has been busy in the matter of procuring a suitable man for Sunday-School Missionary and Colporter.

The man adapted to the work has been found, and will be in the field when these lines are read. Brother L. F. Gregory has agreed to give his whole time to the work. He is well educated, consecrated, and full of energy, and by the help of the brethren and the Lord, he will make the work mean something. His duty as outlined by the Board is as follows:

1. To organize Sunday-Schools in churches in the Association, which have none, co-operating with the pastors in charge.
2. To assist the superintendents and teachers in the schools already established, in organizing and marshaling the forces for more thorough and systematic work.
3. To distribute literature, viz. Books, Bibles, Tracts, etc.
4. To urge the people to more efficient work in the Master's kingdom in their midst.

In the name of the Master, and in the name of this much needed work, the Executive Board appeals to pastors, churches, and Sunday-Schools, to give this work your hearty approval and generous sup-

port. The Board also requests that each Sunday-School in the Association devote the fourth Sunday's collection in each month to this work.

Pickens and Lexington reported for the last fourth Sunday.

Yours in the work,
G. B. BUTLER,
Sec. and Treas.
Lexington, Miss.

Am I My Brother's Keeper.

This expresses the law of life of him whose selfishness dominates the entire realm of being. Such a character was Cain. In some way, despite home influences and example, he had developed into an animal sort of man who lived only to gratify base appetites and vain ambitions. He could see no good in any other member of the family, nor feel any pleasure in their happiness or prosperity. His whole life had narrowed itself down to that small compass that admitted of nothing beside Cain.

As few as there were in the broad world he regarded all as centered in himself, and as tributary to his own interests. What a wretched, exclusive creature, to be so near God in line of descendency—a Father of the grandest benevolence and broadest disinterestedness!

All the springs of human impulse had dried up and left a soul as barren and arid as the whited rocks of St. Hellena. So, in a fit of jealousy he acted like a wild beast and slew his brother—hastened him out of his way; he wanted no one else to do well if he could not. When God enquired of him as to his brother, the quick and daring reply, "Am I my brother's keeper?" tells the story of his selfish and mean spirit.

No concern for the few others that lived then. No thought of their condition engaged his mind. He cared not for them. If his brother was in distress he cared not for it, nor would he raise his little finger to help however so much he might know his needs and troubles were. This was Cain, the true type of the selfish and mean-spirited of his race. Yes, and he has a large list of kinsfolks in the world yet. They keep pace with the rapid movements of the times. Their souls are small instruments in this life for good and help. They are in every sphere, trade, profession and business of the land. "They want but much, and want that much long." The pivotal point in life is self interest. In the church they occupy the uppermost seats, make big pretensions but do little in lifting humanity to God or aiding in any good enterprise for

the benefit of others. They see I only and all the time. They love a friend dearly as long as he gives off to them of his, but when that ceases they change the object of affection and love elsewhere. Spirit of Christ? Do they claim to be like the Savior. Certainly they do, but what a presumption. A little two by four being assuming to be great among men! They judge others with the severity of a Nero. They, Pharisee like see the unfortunate man lying wounded, crippled and thirsty, on the roadside, pass around, wagging their heads and saying to themselves, "aha! aha! he is a sinner suffering justly, I will let him have it out." Alas, that there be such close, little selfish souls in our day.

Frequently they crucify a good, noble and gracious man, on the cross of "love of money," by pursuing him in his misfortunes until the good and honest man had rather die than live amid such cruel and persecuting friends. His sense of right, justice and mercy is so strong that he is crazed under the oppression of the unfeeling and selfish world about. An example of this kind is fresh in the minds of all our generous and noble hearted who know him whose blood-cries out to heaven from that lone room in our Southern hotel, where he gave up his great and generous soul to God rather than be annoyed and worried to death by degrees from those who should have been friends. Oh, for God to give to us more of the good Samaritan than we have in this day of advanced Christianity.

L. M. STONE.

United Society Of Christian Endeavor, Annual Convention.

DETROIT, MICH., JULY 5th-10th, 1899.

For the above occasion all coupon agents of the Mobile and Ohio R. R., Mobile, Alabama, to Red Bud, Illinois, inclusive, will sell tickets to Detroit, Michigan and return, at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis July 3rd to 6th, inclusive, limited for return passage to July 15th, 1899, with privilege of extension of limit to not later than August 1st, inclusive, by deposit of ticket with joint agent and payment of fare of fifty cents at the time of deposit.

Any Ticket Agent Mobile and Ohio R. R.

If "Out of Sorts", Cross and Poevish, take Dr. M. A. Simmons Liver Medicine. Cheerfulness will return and life acquires new zest.

SUNDAY SCHOOLS.

Lesson for June 25, 1899.

Second Quarterly Review.

BY W. W. YARBOROUGH.

Christ Manifesting His Glory.

1. Raising the Dead.
2. Defeating the Assailed.
3. Serving his Disciples.
4. Disclosing Heavenly Mansions.
5. Announcing the Comforter.
6. Illustrating Christian Fruitfulness.
7. Enduring Betrayal and Arrest.
8. On Trial before his Own People.
9. On Trial before the Romans.
10. Dying on the Cross.
11. Rising from the Tomb.
12. Inspiring to Holy Living.

This manifestation of Christ's glory, as presented week by week in the lesson, was outlined thus:

Lesson 1.—At the burial-place of Lazarus, Jesus appears "Raising the Dead." The lesson covers (1) The Initial Events, from the time when Mary met the Lord on his arrival, and (2) The Triumphant Act, where the dead man lived again.

Lesson 2.—At the supper in Bethany, Jesus appears "Defeating the Assailed." Mary, (1) by a Loving Act, in which she lavishly anoints the Lord, incurs the displeasure of Judas, and calls forth from him (3) A Captious Protest. This the Lord meets with (3) A Noble Defence, which leads to (4) A Varied Result, as its influence reached distant parties.

Lesson 3.—On the last night of his earthly life, Jesus teaches humility by "Serving his Disciples." He does (2) The Lowly Service usually done by a bond-servant. He does it against (2) The Earnest Protest of Peter, and in a manner which subdues the objector; and then he notes (3) The Skillful Application of his example to the conduct of those about him.

Lesson 4.—Amid the deepening sorrows of that last night we find Jesus "Disclosing Heavenly Mansions." He presents (1) The Comforting Outlook upon the Mansions, his return, and the blessed reunion. He then deals on (2) The Open Way, unknown to some, yet surely existing. (3) The Revealed Father, and (4) The Blessed Believer, are then discussed in this choice selection.

Lesson 5.—Still lingering in loving intercourse, we find Jesus "Announcing the Comforter." He describes the work of (1) The Comforting Spirit, and, as coexistent and cooperative with this, the work of (2) The Comforting Christ.

Lesson 6.—In the discourse upon the vine and the branches Jesus is "Illustrating Christian Fruitfulness." He touches (1) The Sources of Fruitfulness, and (2) The Value of Fruitfulness, these two points displaying fully how to honor God, bless the world, and enjoy rich personal experience.

Lesson 7.—In the garden we see the Lord "Enduring Betrayal and Arrest." (1.) The Scene is portrayed as the two companies come together. (2.) The Interview is pictured as the Lord and his opponents speak with each other. Then (3) The Outcome is described, in which Peter's rashness, the Lord's gentleness, and the crowd's cruelty appear.

Lesson 8.—Here we see Jesus "On Trial before his Own People" (1.) Before Ordinary Men, who were assembled in the court of the high priest's house, and before whom Peter denied him. (2.) Before Prominent Officials, who unlawfully and unjustly arraigned him, his case already prejudged.

Lesson 9.—Here Jesus is "On Trial before the Romans." He is (1) Officially Arraigned before the Governor, Pilate, who weakly espouses his cause. He is (2) privately examined by Pilate, who finds no fault in him. Then comes (3) The Final Rejection, Barabbas being chosen for liberation, and Jesus being sent to the cross.

Lesson 10.—Christ's trial is over; condemnation has been secured; now we behold him "Dying on the Cross." We see (1) The Crucifixion Accomplished. The Lord hangs upon the tree. Then follow (2) Scenes at the Cross, some cruel, some tender, and then (3) The Final Events,—thirst, outcry, death.

Lesson 11.—The Lord now has "Risen from the Tomb." The angel has descended, the stone has been rolled away, the guards have fled, the victory is gained. Three interviews are sketched; namely, that of (1) Mary and the Angels, that of (2) Mary and the Lord, and that of (3) Jesus and the Disciples. Each of these presents the resurrection in impressive light.

Lesson 12.—The climax of the Lord's work is reached here, where he is "Inspiring to Holy Living." The Apostle sets forth (1) The Ideal Life of those in Christ, with (2) The Rejected Ills and (3) The

Desired Excellencies which pertain thereto.

In each of these lessons we see "Christ Manifesting his Glory," and all confirm Paul's statement, selected as the Golden Text for the quarter, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." (1 Tim. 1:15)—S. S. Times.

In the Sunday School.

I had a helpful, an inspiring, experience last Lord's day. It was in the Sunday school. I have been in such a school since I can remember; I expect to be in one as long as I can get there. It was raining. Not "the faithful few," but a few of the faithful were present. They always are. Among them were five teachers. One class was formed and taught by the Superintendent. And he taught us—caused us to know—the lesson. I have been studying and teaching the Scriptures more than twenty-five years. I had studied the lesson for the day carefully—The Weeping Mary, The Risen Lord and The Glad Disciples. I thought I knew and could teach the lesson. And yet I learned from that leader and those teachers and scholars much more and richer truth than I had gotten out of the passage. Paul says something about comprehending "with the saints"—in the fellowship of study and work, in communion with them. In some degree I had realized this.

I learned that teachers and scholars, young men and maidens, boys and girls, had studied the lessons. I was surprised at the fulness and accuracy of their knowledge. I was impressed, too, that the teachers had not only prepared the lesson, but also had prepared themselves to teach it, to communicate it, to convey its spirit. This is the most important and the most difficult preparation. Teaching, preaching, is the communication of divine truth to men through men. The truth and spirit of a lesson seemed to have soaked entirely through them, and to run out as living water from them. I said, "This is teaching; I wish I could teach."

I resolved on two things: 1.—To urge every one who could possibly do so to enter the Sunday school, study God's word and talk about Jesus with his brethren. I know that whoever does it will be a purer, more useful and a happier friend of Jesus. 2.—To urge those who cannot be in the Sunday school to get the literature of the school and study the lessons in the family,

read at the breakfast table the passages selected for each day of the week, or get the children to take time about with you in the reading, and then let "prayer and supplications with thanksgiving" come before eating.

Beloved brethren and sisters, "think on these things."

H. F. S.

To Old Record Subscribers.

Dear Brethren:

We want a word more with you just now. Since we last spoke to you through THE BAPTIST we have been greatly encouraged and gratified, not so much by the cash we have received—which has not been entirely insignificant, but by the kind letters from the brethren, telling us of their trials and hard times, and kindly promising to settle up as soon as possible, and mostly by next fall.

Now we believe they mean what they say, and that others who have not written have had the same experiences and will do the same thing.

For all this we are duly grateful and are perfectly willing to wait, however much we may need the money now. Of course we would have all who can to pay up now, and hope they will be pleased and prompt to do so.

Brethren H. M. Long, J. J. W. Mathis, and A. C. Ball, are our accredited agents to settle and collect for us, and we hope all who can do so with any sort of convenience, where they go, will settle with them.

All of the accounts have been sent out in the way of "statements" or "duns," and all of our old subscribers thereby know just what they are due us. We are exceedingly anxious to settle up with these old claims in a pleasant way for we have had our share of "unpleasantness" already, not so much however, with our subscribers, but others, who have had less real occasion to trouble us, and who, if they had been as helpful as they were hinderful, the paper would doubtless have been better, and they, themselves, would now be happier.

To all of our old subscribers we extend the hand of fellowship and good will, and hope to hear from many of them through the mails and our agents all along, and the remainder of them next fall. When the returns from crops and other investments are coming in, when we can close out all of our old accounts square up with the world, and have done with all of the Record affairs except the pleasant recollections.

Meanwhile, brethren, go for THE BAPTIST, and make it fat with your encouragement and liberal support and one of the best family and religious newspapers in the land.

Your brother in the Beloved,
J. A. HACKETT.

Cafe Dining Car Service on O. & C. Route.

New Orleans and Northeastern Railroad Company, Alabama and Vicksburg Railroad Company, Vicksburg, Shreveport and Pacific Railroad Company.

PASSENGER DEPARTMENT.
New Orleans, June 8, '99.
Commencing Sunday June 11th inst. the train leaving New Orleans via the Queen and Crescent Route at 7:30 P. M. daily for the summer resorts of Tennessee and Virginia, and for Washington, Baltimore, Philadelphia, and New York, will take on Cafe Dining Car at Attalla, Alabama, and carry it to Radford, Virginia, serving meals *A La Carte*.

This car returning will be attached at Radford and run to Attalla. The hours are very favorable, and the service will be first class in every particular.

The route of the car via Chattanooga, and through the Cumberland and Blue Ridge Mountain region, enables the travellers to view some of the most beautiful scenery in the country while enjoying his meals.

The *A La Carte* plan of dining car enables the passenger to procure almost any sort of meal that suits his fancy, from a cup of coffee and a roll to an elaborate spread, paying only for what he orders.

This feature of the Queen and Crescent service will, no doubt, be fully appreciated by the travelling public, and that it will receive very liberal patronage cannot be doubted.

The through trains of the V. S. & P. and A. & V. R. R. from Shreveport, Monroe, Vicksburg, Jackson, etc., making connection at Meridian with the train carrying this Dining Car, and passengers from these places will be equally benefited by this service.

Yours truly,
Geo. H. SMITH, G. P. A.

An Admiral at Sunday School.

Rear Admiral "Jack" Philip, the commander of the battleship "Texas," in the naval victory off Santiago, is beloved both in the navy and in "civil life." Recently

he addressed 1,200 boys and girls in the Sunday-school of the Nostrand Avenue Methodist Episcopal Church in Brooklyn. Among other things he said:

"I am no speaker, and I did not come here to even attempt to make a speech. You know we old sea dogs are not educated to talk. But now I am here I am going to give a bit of advice to you boys. You all know the ten commandments. Now, these commandments are what we navy men call orders, and I would like to call your particular attention to three of them. The first is, 'Take not the name of the Lord thy God in vain.' The second, 'Remember the Sabbath day to keep it holy.' The third, 'Honor thy father and thy mother.'"

When you go to your homes get down your Testaments and read carefully the first, second and third verses of the sixth chapter of Ephesians. Let me read these to you—First, 'Children obey your parents in the Lord for this is right.' Second, 'Honor thy father and thy mother, which is the first commandment with promise. Third, 'That it may be well with thee and thou mayest live longer on the earth.'"

"After you have read those three verses, I want you to ask your fathers to read the fourth verse and to remember it, too. Here it is:—'And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.'"

That address was all characteristic of the brave and tender "Jack" Philip, who, when the Spanish fleet was destroyed, humanely looked aside from the burning ships and our glorious victory to the scores of Spanish sailors struggling in the shark-infested waters. "Do not cheer, boys," he called to his crew, "the poor fellows are drowning," and the men of the Texas were the first in their efforts to rescue their erstwhile enemies from ocean graves.—Selected.

Care of the Eyes.

Oculists, says the Harper's Bazaar, warn us that we may not use our eyes before breakfast, as the strain on the optic nerve will seriously affect the sight when the stomach is empty.

Unless one has unusually strong eyes, one must not read when one is extremely weary. Exhaustion and fatigue affect all the nerves of the body, and the optic nerve is so sensitive that it should receive particular consideration. Nor should one ever be guilty of the carelessness of reading or writing

facing a window. This, too, is a cruel strain on the eyes.

Washing the eyes morning and night in water as hot as it can be borne is a wonderful tonic for those useful servants which are so easily injured.

When we consider how we neglect their welfare by using them by fading daylight or insufficient artificial light, by forcing them to do work when they are weary, and by denying them the rest for which they long, we have cause to wonder not that they sometimes become mutinous and refuse to fulfill our demands, but that they are ever faithful in our service. They will, as a rule, be as good to us as we are to them.

The "Bread and Butter" Psalm.

A young woman was far from home in a strange city. She was poor in health, and compelled to call frequently upon a physician. This physician was a most devout Christian. Once she went to him and said:

"Doctor, do you ever have the blues? I am so lonesome, homesick, and discouraged, that I have a dreadful attack of them."

The doctor kindly replied, "I used to have them very frequently before I became a Christian, but now I am happy all day long."

"Well, doctor, can you prescribe a remedy for this very troublesome malady?"

"Yes," he answered; "take your Bible and go down to number—on—street, and there you will find a man who is very sick. Go in and read to him the one hundred and third Psalm, which I always call the 'bread and butter Psalm.' Then, before you leave, drop a quarter into his hand, for he is very poor."

The young woman, in utter amazement, said: "Why, the man would think I was very rude to come into his house and do such a thing as that. I really can't do it."

She left the office, leaving the impression that she would not go. But something led her on. By and by she found herself in a bare room, almost devoid of furniture, and utterly destitute of common comforts. On the bed lay an invalid, face and hands emaciated, but with a countenance as bright as the sun. He was resting in the love of God. She approached the bed and commenced to read the Psalm as directed. At first she read mechanically, but soon the truth and beauty of the Psalm burst upon her, and she read with her whole heart.

While she was reading a woman came in, and ere the Psalm was

finished the woman was in tears. Then she told the visitor that she was a stranger in the city, a dressmaker by trade, and that she knew no one and could get no work; so the young woman handed her a dollar and gave another to the sick man. In a few days she returned with material for a dress, and recommended the dressmaker to friends. In two months' time the dressmaker had so much to do that she hired two assistants, and the sick man's wife had a position as housekeeper until his recovery.

And how about the blues? Does the young woman have them any more? No; for the love of God came into her heart while she was reading of it to others, the sick man's mind was relieved, and the poor woman on the point of despair was delivered out of all her troubles.—Lida M. Keck, in the Western Christian Advocate.

Prayer.

In the mind of God, we may be assured, the conception of prayer is no fiction, whatever man may think of it. It has, and God has determined that it should have, a positive and appreciable influence in directing the course of a human life. It is, and God has purposed that it should be, a link of connection between human mind and divine mind, by which, through His infinite condescension, we may actually move His will. It is, and God has declared that it should be, a power in the universe, as distinct, as real, as natural, as uniform as the power of gravitation or of light or of electricity. A man may use it as trustfully and as soberly as he would use either of these. It is as truly the dictate of good sense that a man should expect to achieve something by praying as it is that he should expect to receive something by a telescope or the mariner's compass or the electric telegraph.—Austin Phelps.

Sister Martin leaves today for Texas, stopping off a few days in Natchez, thence to the mother's home in Texas. The two younger boys accompany their mother. Howard, the eldest, is at the home of his sister, Mrs. Lee, in Georgia.

We greatly regret Sister Martin's going away. May heaven's best blessings attend her and her dear boys.

Yours truly,

I. H. ANDING.

There have been 5,000 conversions in one province in China—where four years ago there was a massacre of Christians.

The hot weather in cities of the North is at

Baptist Directory.

STATE CONVENTION.

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Rev. T. J. Bailey, Recording Secretary, Jackson.

Rev. J. S. Foster, Corresponding Secretary, Jackson.

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PREMIUMS.

Until further notice, we offer THE BAPTIST one year and Mississippi Baptist Preachers, by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and did so for \$2.25.

Also THE BAPTIST and Orphanage Gem for \$2.00 in advance.

T. J. BAILEY, Bus. Man.

You cannot accomplish any work or business unless you feel well. If you feel "Used Up"—Tired Out, take Dr. M. A. Simmons' Liver Medicine.

Thirteen Years Ago.

In nearly all of our colleges, commencement exercises are either now in session or they are near at hand.

And how many happy hearts there are. Happy over the thought that soon their school days will be over.

To them, all life across the line seems a cloudless one. My thoughts today dwell lovingly and tenderly upon a Commencement day at Hillman College thirteen years ago. How plainly it all comes before me. It almost seems that we are on the stage now. Dr. Hillman and Prof. Menger were there. And there were eleven of "us girls" to whom that day, June 6th, 1886, was the day of days, because it was our graduating day.

Four of the thirteen who were on the stage that day have gone from this life. Dr. Hillman and Prof. Menger are gone, also two of the girls, two of the brightest and best. In my imagination, I see, after the lapse of thirteen years, each dear face in that group of classmates. I can remember the dresses they wore, the subjects of their essays and the tone of each dear voice.

Among the many other things that I remember, which are connected with that day, there come to me some words which were spoken to us by our dear old President, as he addressed us for the last time as his pupils, his children. He talked to us a good while, but these are the words I remember. In his eloquent, earnest voice he said: "Do not place too much confidence in the world for it will deceive you, but let your lives be guided by that light that leads at last to green and pleasant meadows, where faith is changed to sight." Ah! Dr. Hillman, how fraught with truth are those words. I realized it, not that glad day upon which they were spoken, but many times since then have they echoed sweetly down life's dusty road, which I have traveled and comforted my weary soul. They have come to me when I have been deceived in any way; they have come to me when I have reached forth gladly to grasp the flowery hand of friendship, only to feel the piercing thorn. And they have come to me when I have ever been prone to let any other light but "that Light" guide my life. Noble old man, you are gone, your body lies mouldering in the grave. "But your words, your deeds, still live." Yes, in hundreds of hearts they live.

Come, friends, let's rally around

the cause of education wherever it is found in its uplifting form. Let's rally around the Institution which bears the name of the revered President, so long as it is fostered, as now it is, by worthy parties.

Grand, nobler and better it is to help, in any way, to educate one individual than to help to rear a costly monument in memory of the good or great, for, "if we work upon brass time will efface it, if we work upon marble it will crumble away, but if we work upon the human mind it will live for ever."

MARY JACOB RISHA.

Crystal Springs, Miss.

United Society of Christian Endeavor, Annual Convention.

Detroit, Mich., July 5th to 10th, 1899.

For the above occasion all companion agents of the Mobile & Ohio R. R., Mobile, Ala., to Red Bud, Ill., inclusive, will sell tickets to Detroit, Mich. and return at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis, July 3d to 6th inclusive, limited for return passage to July 15th, 1899, with privilege of extension of limit to not later than August 1st inclusive, by deposit of tickets with joint agent and payment of fee of 50 cents at the time of deposit. For rates, tickets, time and full information apply to any ticket agent of the Mobile & Ohio R. R.

E. E. POSEY,

G. P. A., Mobile, Ala.

July 5

State Missions.

For one quarter of a century the Baptists of Mississippi have been active in the cause of State Missions, under the leadership of the State Convention.

In that time the membership of our churches has been more than doubled. Our contributions for Foreign Missions have been increased about three fold, and for Home Missions about the same, while for State Missions we have spent annually for a number of years close to nine thousand dollars.

There have been built up eight churches at Mission points that have become self sustaining, and have every Sunday preaching. Four of these give each an average of three hundred dollars to Missions. The other four give each an average of one hundred dollars to Missions.

There have been built up twelve churches at Mission points, that

maintain now one half time preaching. Four of these give to Missions an average of \$100 each, five of them give an average of \$75 each, and three of them give an average of \$50 each to the same great cause. A large number of churches in town and country, destitute but for the help of State Missions, are able to maintain now one fourth time service, and these churches are liberal helpers of Missions, some of them giving as much as \$50.

The work of State Missions is thus fundamental. It is the basal work on which rests the future welfare of all missionary operations. To support this cause, is to support Home Missions and Foreign Missions. It receives gifts quickly to pass larger help to the world's evangelization.

An investment in Foreign Missions looks far away into the future, to the saving of souls, and to the glory of God among a strange people. The investment ought to be made, it must be made, if we propose to honor our Lord by obedience to his commands.

An investment in State Missions looks not upon so broad a field, nor so far away in its immediate results. It seeks first to save our own people, to build up godly communities in our own State, thus to contribute to good government, and the well being of the people at home, with the Master's great thought always ascendant—"The field is the world."

Paul said, "I am debtor both to Greek and Barbarian," contemplating the foreign field; but of his own people he said, "I could wish myself accursed from Christ for my brethren and kinsmen, according to the flesh." "My heart's desire and prayer to God for Israel is that they might be saved."

Brother pastor tell your people about our work, brother superintendent tell your Sunday-School about it, brother, sister, take it into your heart, and let there be a mighty effort in Christ's name to help State Missions before our Convention in July.

A. V. ROWE.

Railroad Rates to the State Convention.

I have heard from all the lines over which delegates and visitors will travel in attending the State Convention at Aberdeen, July 6th to 10th, except the L. & N.

All the lines authorize a rate of one and one-third fare on the certificate plan; or the payment of full fare to Convention and a return for one-third fare to place of starting. Each person must purchase

a first-class ticket to Aberdeen, for which the regular fare must be paid, and upon request the ticket agent will issue a certificate of such purchase. Tickets for the return journey will be sold by the ticket agent at Aberdeen at one-third fare only, to those holding certificates signed by the ticket agent at the point where the ticket to Aberdeen was purchased, and certified to by the undersigned. It is very important that certificates be procured, as it will indicate that full fare has been paid for the going journey, and that the holder is entitled to the special fare returning. Tickets for return journey will be furnished only on certificates procured not more than three days before the opening date of the meeting, and will be available for continuous trip tickets only. As per instructions on the certificates they will not be honored unless presented within three days after the meeting adjourns.

Please read above carefully and be sure that it is fully understood before purchasing tickets to Aberdeen.

L. S. FOSTER.

Grace Abounding.

Being called by telegram to Sandersville some days ago, to "labor with religious convictions," I went and upon arriving there I found a very aged man in great distress of mind who related to me the following account of his life and recent religious conviction. He had lived a sinful, ungodly life all his days, and was now in his eighty-seventh year. The infirmities of more than four score years had left their impression upon his feeble frame, while his hoary locks told of the near approach of the reaper. He began his statement with an earnestness of spirit which was remarkable. Said he, in substance, "Three days ago, while walking through the woods alone, I heard a voice which said, 'Repent or you are lost forever.' This voice I heard twice. I was seized at once with conviction on account of my sins, and fell on my knees and cried to God for mercy. This was repeated as I wandered through the woods and across the fields. I was in such distress I thought I would die. I met a poor old negro and asked him to pray for me, but oh, this burden of sin, what is to become of me. Lord have mercy on me, etc., etc."

"O love surpassing knowledge
O grace so full and free,
I know that Jesus loves me,
And that's enough for me.
O blood of Christ so precious
Poured out on Calvary,
I feel its cleansing power,
And that's enough for me, etc."

The burden of sin rolled away, and throwing his arms around me, he shouted for joy. "Oh," said he, "I love Jesus, I love everybody. It appears to me that everything has changed. Oh, if I had seen Jesus, my Saviour, as I see him now, suffering and dying for my sins, I never would have lived the life I have lived. I never would have sinned against God as I have done."

I bade goodbye to this peaceful soul and returned to my home. Returning to Sandersville last Saturday, and after preaching on Sunday, an opportunity was extended to any who desired to unite with the church of God by a profession of faith, when this dear old man presented himself, related his experience, and was received for baptism.

A large number of persons met on the bank of the creek in the afternoon, to witness the baptism

love for him as shown in providing a Saviour for him in the person of His own Son. I succeeded in riveting his thought upon Christ, his substitute, who because of his great love for him had borne his sins in his own body on the cross, and had rendered satisfaction to God's justice by paying the penalty of the violated law in agony and blood and death, and having arisen from the dead was now interceding for him on high, etc., etc. I besought him to make a full surrender to Christ, to trust in him as his personal Saviour, assuring him upon the authority of God that if he did so, God would pardon his sins at once and remember them no more forever, and would save him with an everlasting salvation, etc., etc."

The poor old man said that he believed these words of truth, and believed in Christ as his Saviour, etc., but, said he, "My burden of sin, oh my burden of sin, how it weighs upon my heart."

I thought I understood the situation, and will note at this point that this belief of his as expressed, was an intellectual apprehension, the grasp of mental perception, which did not of itself reveal Christ to his heart, the seat of his affections which revelation removes the burden of sin and gives peace. We knelt down together, and prayer was offered to God that the Lord Jesus might be revealed to his penitent soul. After prayer a hymn was sung in line with what had gone before.

"O love surpassing knowledge
O grace so full and free,
I know that Jesus loves me,
And that's enough for me.
O blood of Christ so precious
Poured out on Calvary,
I feel its cleansing power,
And that's enough for me, etc."

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A large number of persons met on the bank of the creek in the afternoon, to witness the baptism

of this aged father, now bearing the infirmities of eighty-six years, with silver locks adorning his now consecrated brow. After services appropriate to the occasion, he was gently led into the water by the writer, and "buried with Christ in baptism," and as he arose from his baptismal grave, he shouted the praises of God. The people looked on the awe inspiring scene, while peace reigned supreme.

Tears of joy rolled down the cheeks of some, while others, no doubt, felt as they had never felt before.

Having been left to my own meditations, I thought I heard a sweet whisper, as it came forth from the unfathomable depths of his love and mercy. "Though your sins be as scarlet, they shall be white as snow. Though they be red like crimson, they shall be as wool."

O. D. BOWEN.

Ellisville, Miss., June 7, 1899.

Send to Aug. C. Freitag, Optician and Pharmacist, 826 and 828, Canal street, New Orleans, for anything in his line. We specially commend his spectacles from personal test.

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G. W. WILLIAMS,

Asst. Chief Police.

Feb. 25-12m.

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GEO. H. SMITH, G. P. A., New Orleans, Feb 9-1

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T. J. BAILEY, BUSINESS MANAGER.

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A limited number of reliable advertisements will be inserted.

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Please read the above rules carefully, and conform to them. Remember to send the cash with the obituary or marriage notice, if it contains an excess of words.

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1. Any one new subscriber sending us one dollar will receive THE BAPTIST from the time the one dollar is received January 1 1900.

2. If any one indebted to us, will count four cents per week, from the figures on the margin of his paper, till the time he sends us the money, and to this amount add one dollar, we will credit him till January 1, 1900.

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295 MAIN STREET, DALLAS, TEXAS.
Jan. 1-17

EDITORIAL

Religious Liberty.

During the last century rapid progress has been made in the direction of religious liberty. Only a few centuries ago, under the sunlight of the Reformation, Mosheim, the great historian, says of the Anabaptists: "In almost all the countries of Europe an unspeakable number of those unhappy wretches preferred death in its worst forms to a retraction of their views." * * * In this century (16th) the error of limiting the administration of baptism to adult persons only, and the practice of rebaptizing such as had received that sacrament in infancy, were looked upon as most flagitious and intolerable heresies." Mosheim says of these Baptists that they were "free from any other reproach than the errors they maintained, and their too ardent desire to spread them among the multitude." In Germany Baptists were plundered, thrust into dungeons, banished, numbers of them beheaded or burnt alive. By the Diet of Spiro it was "Ordained, that every Baptist or re-baptized person, male or female, being of-ripe years and understanding, shall be deprived of life."

The Kings of Hungary and Bohemia, the Emperor Charles V., and many others in the sixteenth century, joined in the persecution of Baptists. Young ladies were burned with wreaths of straw around their necks. Some were drowned, others lay in prison twenty years, all because they were Baptists. Notwithstanding their cruel persecution, Baptists have never persecuted others; but on the contrary, they were the first to contend for religious liberty. Judge Story says of the Baptists in Rhode Island: "In the code of laws established by them, we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and men should not be punished for worshipping God in the way they were persuaded he requires." The statement of this learned judge is fully corroborated by the facts of history. Thus we see that the tree of religious liberty was planted by Baptist hands and watered by Baptist blood, and under its shadow all religions take refuge today. However, there is an evil bird of liberalism that is sucking the sap

from this tree. That sickly sentimentalism that immortalizes the Moody and Sankey style of men, who have no clearly defined religious views at all, tends to foster the spirit of ostracism against those who have positive religious views, and who dare to assert them. The ripe fruit of religious liberty will never be gathered till the public mind is educated up to the point where it will demand that men of all religious persuasions will have the right to assert their convictions and their reasons therefor, without being censured by public sentiment.

This is the true idea of religious liberty, and anything short of it amounts to mere toleration. When this goal is reached, men will be required to prove all things; but truth has nothing to fear from an open contest with error. We want no false fulcrum upon which to rest the lever of truth, that we may overturn falsehood; better let the ark of God fall to the ground than uphold it by a human hand, contrary to God's command.

Let us have religious liberty in the broadest sense of that term; then will "truth long crushed to earth arise and proclaim that the eternal years of God are hers." We long to see the time.

Gillsburg.

This is a small town, 12 miles west of Oayka, in Amite county, established by W. A. Gill, from which it took its name.

In 1882 Gillsburg Collegiate Institute was chartered, and Miss Ella A. Gill was its first principal. She afterwards became the wife of Logan Phillips, of this city, but died June the 29th, 1891, and a beautiful marble statue marks the resting place of her remains on the College campus. The main College building is called "Ella Gill Hall," and a beautiful portrait of her hangs over the stage. Her memory lives with this College.

We attended the ORATORICAL CONTEST last Saturday night and was asked to act as one of the judges. Eight young gentlemen and so many young ladies occupied the rostrum and declaimed to us for two and a half hours without a break. Sixteen speeches at one heat is pretty good for a village college. There were three prizes, one was taken by a young man and two by young ladies. The declamations were all creditable. Some of the most graceful young ladies did not win the prize.

THE COMMENCEMENT

Sermon was preached by the edi-

tor of THE BAPTIST; Text, 1 Tim. 4, 7, "Exercise thyself rather unto Godliness, for bodily exercise profiteth little, but Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The audience was large and the attention good. We regret that we were unable to stay for the remaining portion of the commencement exercises. The session has been a very successful one, two young men and one young lady graduated. The commencement address was by Judge Longino.

THE CHURCH

at Gillsburg was constituted in 1883 with 26 members. They have a good building and a strong membership. Rev. T. C. Schilling has been their pastor 16 years. It may be said that Prof. Charles Hooper, president of the college, and Bro. Schilling, as pastor, have made Gillsburg what it is. There are two good stores, however, one by Bro. Powell and the other by Bro. Richmond. We also met Drs. Naul, Brumfield and Tolan all good brethren.

Bro. Schilling has resigned the church however, as he feels the time has come for him to occupy another field. He is a strong preacher and a good man.

Macon, Miss., June 6, '99.

Dear Bro. Searcy:

It gives me much pleasure to inform you that we have now as our "under shepherd" Brother W. L. Grace, late of Sweetwater, Tennessee. He and his dear wife came in last week and are now at home with us, ready for every "good word and work."

On last Sunday morning and evening Brother Grace preached us two excellent sermons, which were much enjoyed by his congregations.

He has made quite a favorable impression on all who have come in contact with him. His manner bespeaks the cultivated, Christian gentleman, and we trust that we may so conduct ourselves as to encourage him in the work that he has undertaken here for the Master. Come and see us.

Fraternally yours,
T. W. BRAME.

Pastor E. W. Spencer has resigned the care of the Brooksville church. So two more pastorates, Brooksville and Hattiesburg, are so vacant, and two strong pastors unemployed, who might be induced to take work at once. All these factors for good ought to be employed.

NEWS AND NOTES.

Dr. W. H. Whitsitt is to supply the 1st church, Richmond, Va., during the month of August.

Southern Baptists show an actual gain during the past year of 17,803. Does this mean a gain in strength? Who can tell?

Dr. J. B. Thomas thinks that Baptist history has not yet been written. That there is a world of material not yet explained.

Dr. W. H. P. Faunce of New York, has been chosen President of Brown University to succeed Dr. Andrews. He is said to be a man of great power.

Dr. Lorimer has been pastor at Tremont Temple, Boston, eight years. In that time his people have contributed \$300,000 and received 1,500 members into their fellowship.

It is stated upon the authority of Bishop Granberry, that there has been "an actual diminution in ministers and members of over 12,000" in the Southern Methodist Church the past year.

The Home Mission Board has re-elected Dr. I. T. Tichenor as Home Mission Secretary with Dr. F. C. McConnell as assistant, on a salary of \$2,000 each. We are not advised as to whether Dr. McConnell will accept or not.

Rev. T. J. Miley says "I am sure no one loves THE BAPTIST more than I do. I think it worthy of a place in every home in the State." We are thankful for words of approval. We are trying to make the paper a necessity to our people.

Rev. A. L. O'Brian is at Clarkdale, and he and his noble wife are encouraged in that growing field. The good ladies there have paid for their lot and are striving to raise money with which to build. We wish them great success.

Dr. Eaton has a very strong article in reply to the *Courier Journal* on "Shall Distillers be allowed to go to heaven?" He makes the point that Christ is the Savior and not the church, but that whiskey making, whisky dealing, and whisky drinking men are "disorderly,"

and if they do not desist from such practice should be excluded.

Bethel Church, in Kentucky, to which Jefferson Davis' father belonged and to which he belonged in early life has a marble slab with this inscription, says the *Western Recorder*:

"Jefferson Davis,
of Mississippi, was born
June 3, 1808,
On the site of this church.
He made a gift of this lot
March 10, 1880,
To Bethel Baptist church
As a thankoffering to God."

The unexpected has happened. Dr. Greene has at last decided not to accept the Presidency of the Theological Seminary. With others we were hearty in his election and hoped he would accept. But we are not the least bit discouraged. The success of the Seminary and the peace of the denomination does not rest on one man, however great and good he may be. The Lord will provide himself a man if we ask him with Abrahamic faith. Let prayers be made throughout the bounds of the S. B. Convention for divine guidance and all will be well.

Little Folks.

Dear Editor:

I am a little boy twelve years of age.

Papa takes your paper. I enjoy reading the little folks' letters. I go to Sunday-School almost every Sunday. Brother W. W. Brashers is our Superintendent. Rev. S. R. Young is our pastor.

I will ask a question.—What book in the Bible is the word God not mentioned?

I will close my letter now.
Your little friend,
BENNIE JACOB.

P. S.—Inclosed find five cents for Cuban Missions.

Cuba, Ala.

Dear Sir:

Please find two dollars for Cuban Missions.

C. H. WIGGINS.

Arch, Miss., May 29, '99.

Dear Dr. Searcy:

I send five cents for Cuban Missions.

I see where there is a little girl got forty-five first cousins, and a little boy who has sixty-five first cousins, and both would like to know who could beat that. I have one hundred and thirteen and would like to know who can beat that.

Papa takes THE BAPTIST, and I

like to read the little folks' letters. I am a little boy thirteen years of age.

I will close.
FRANK ALLEBRITTON.

Dear Dr. Searcy:

I see so many little gir's' names in your paper that write letters to you, I thought I would try and write one.

I am a little girl nine years old. I have three sisters and five brothers. I have one brother younger than myself.

My papa takes your paper. We all like it so much. I enjoy reading the little folks' letters.

I go to Sunday-School very often. We have a good Sunday-School. My teacher is Mrs. Mary Burris. I like her so well. She is a good teacher. Mr. A. S. Turner is our Superintendent. Rev. J. B. Lawrence is our pastor.

This is my first letter.

I will send five cents for Cuban Missions. Your little friend,
DAISY PARSON.

Smithdale, Miss.

Camden, Miss., June 9, '99.

Dear Editor:

I am a little boy six years old. I have a little sister three years old and a baby brother one year old. I am going with my grandma to visit her folks in Louisville, Kentucky next month.

I send \$1.00 for Cuban Missions. Hoping to see my name in your paper.

JOE WILLIE MCKAY.

Selfishness.

Do you know about all the sins of earth grow out of selfishness; murder, theft, drunkenness, gambling, adultery, are traceable to it. But the mystery to me is that so much of selfishness is found in the Christian (?) heart. It destroys all happiness.

The spirit of Christ and selfishness antagonize one another. Where one is the other can't be.

Selfishness prevents Christian usefulness. You can't pray, sing, or preach, unless self is out of the way.

If you want to be happy spend your life trying to make others happy. Forget self. Lose sight of self.

Go to the sick room for Christ's sake. Oh, Christian, look, look, look! Right at your own door is work, somebody sick, some one needy, distress, poverty, and suffering humanity, are all around you. Lay self aside. Be happy today, tomorrow, and while you live. Christ needs you in the field

but you can't go and carry self with you.

A little while and we all must quit the walks of men. Why be so selfish? There is no good in it; no, no, all self, and no Christian spirit; no self, and you are Christ-like. If you are one of God's children you want self out of the way. Christ groaning, bleeding, dying, on the cross for you and me, was purely unselfishness. For the good the good of others he suffered and died.

Oh, brother, sister, let us pray God to help us that that self may not stand between us and Him who died for us.

As water seeks its level, so will the Holy Spirit enter our hearts when self is gone.

Amidst a world of selfishness, let us stand in selfforgetfulness, and labor unceasingly for the glory of God, and the upbuilding of His Kingdom in the world.

JOSEPH DYER.

The Vaiden church recently closed a series of meetings which was a general revival to the membership. There were two accessions to the church, and two others say they will join at the next regular meeting.

Brother Price, of Winona, was with us, and did some of his best preaching. The Spirit was manifestly with him, and we feel that much good was done. It is delightful to see our young men developing in able and useful ministers of the Gospel.

M. V. N.

Diplomatic Relations With Spain Resumed.

On June 3, for the first time since that hurried trip of Gen. Woodruff from Madrid to Paris, thirteen months ago, the United States and Spain were on speaking terms diplomatically. The Duke of Arcos, the new Spanish minister at Washington, made his ceremonious call on President McKinley, and Bellamy Storer, at Madrid, was presented to the queen regent. The duke has an American wife, who was a member of an old Washington family, and is said to be perfectly agreeable to Washington society, so that he is not likely to inherit the disfavor of the notorious De Lome. The two nations will have a good many subjects for diplomatic intercourse arising from the war. Though by the terms of the treaty each country will settle the claims of its own citizens, there will be extensive correspondence touching these, and affairs in the Philippines are likely to call for attention or information from Spanish authorities.

Temperance.

Prayer For The Drunkard's Mother

BY ST. CLAIR LAWRENCE.

See that tender mother weeping,
Bitter tears unbidden
Hear her groans, awaken sleeping,
Shriek her heart's sad sorrow,
O God of pity, pity her!

Her prayers lift up in tender pleading,
Sobbing waves upon life's sea,
Mournful more than billows speeding,
Mid the rocks of Gallilee,
O God of comfort, comfort her!

Loving mother, broken hearted,
O'er her boy that's gone astray,
Ah, the road on which he started,
Leads to curse and crime away,
O God of succor, succor her!

He was once her precious treasure,
Highest joy, her pride and care,
Dread had blighted every pleasure,
Robbed her home, bed and repair,
O God of power, strengthen her!

Blue Mountain, Miss.

What It Pays.

An alcohol trust controls 80,000,000 of the 220,000,000 litres produced in Germany. The government approves of it in the hope that it will lead to a state monopoly, and the Socialist, too, in it the beginning of the nationalization of the various industries, and are glad.

From a bushel of corn a distiller gets four gallons of whiskey, which retails at \$16; the government gets \$4.40, the farmer who raised the corn gets 40 cents, the railroad gets \$1, the manufacturer gets \$3.60, the retailer gets \$1.

Standing or Running.

It is sometime cowardice to run in the face of danger; it is often more cowardly to stand, if by standing one may become a participant in wrong. A young politician was with a company of friends as they turned into a bar-room; it was an unusual place for him; he was opposed to the whole business of the bar-room; but he went in with them, and "only took a cigar" while the rest took drink. He was a greater coward going in than if he had gone away turned from the company, enduring their sneer, and possibly suffered some political loss.

It is sometimes a difficult question to decide, in the complex life called "society." And in greater or less degree, all men and women are in society. It is that social wine-drinking seen to be on the increase. It would be a wise thing for every young Christian

to decide upon his conduct in the presence of such evil in social circles. Plainly, he should not stand by and give it the strength of his presence, even though he abstains. to remain, is to condone; to go, is roundly to condemn. Joseph, in the severest temptation of his life, even ran; running was his only safety. Never hesitate to condemn wrong by fleeing from it; it is more manly to run than to stand.—*Ex.*

Editor Baptist:

In your issue of May 25th, Dr. Sample has an article on State Prohibition in which he strikes the key note.

Now is the time to agitate the matter. The Legislature and Governor are to be elected. Elect a Governor that recommends in his message to the Legislature that they pass statutory prohibition for the entire State, and submit a constitutional amendment to be voted on at the next Presidential election something like the following:

The manufacture, sale, and keeping for sale, of all intoxicating liquors, drinks, mixtures, and preparations, except as hereafter provided, are forever prohibited within this State; and the Legislature shall, without delay, provide by appropriate legislation for the strict enforcement of this provision. But the Legislature may provide by law for the sale, and keeping for sale of alcohol and preparations thereof, for scientific, mechanical, and medicinal purposes, under sufficient penalties and securities to insure the due execution of such laws as may be enacted under this section. And elect Legislators and Senators that will pass the law. Don't take it for granted because they are nice men and members of the church that they will be in favor of such a law.

Four-fifths of the State have voted out the saloon, but a few of the counties in the black belt, and on the Coast, need relief from the blighting curse which it brings upon them. The severe burdens which it lays upon those communities, and the infinite woe and misery which it causes to helpless women and children, whose cries, and tears, and prayers, ascend in solemn sacrifice to the throne of God, for deliverance from its terrible evils.

We would have statutory prohibition long enough to give the people in those counties time to see the good effects of prohibition. Constitutional prohibition makes statutory prohibition permanent and abiding and easier to be enforced.

Prohibition can be more easily enforced if the principle is embodied in the Constitution, for every office holder in the State must take the oath of office to "support the Constitution," before he can enter upon the discharge of the duties of his office, whether he believes in prohibition or not. If he takes the oath and violates it, he can be impeached, and another can take his office, who will respect the oath and obey the will of the people.

Constitutional prohibition makes repeal as difficult as adoption, and secures a fair trial of the principle before the law can be repealed.

We shall never secure an amendment unless we agitate, educate, and vote, for what we desire. When the people become convinced that a principle is right, the place for it is in the Constitution. We have had Local Option until the people are educated to the point that moral sentiment would be behind the law and insure its enforcement.

If the "dear people" will vote for no man that is openly an immoral man, if he favors the liquor traffic, or if he is not in favor of the suppression of the traffic as a beverage, we can secure such a law. Speak out brethren.

W. H. PATTON.
Shubuta, Miss., May 30, '99.

Summer Excursion Rates.

SOUTHERN STUDENTS' CONFERENCE AND YOUNG WOMEN'S CHRISTIAN ASSOCIATION CONVENTION.

Ashville, N. C., June 16, to 27, '99.

For the above occasion all coupon ticket agents of the Mobile & Ohio Railroad, will sell tickets to Ashville, North Carolina, and return at rate of one first-class limited fare for the round trip; tickets to be sold June 13th, 14th, 15th and 16th, limited for return.

ANNUAL MEETING AMERICAN INSTITUTE OF HOMEOPATHY

Atlantic City, N. J., June 19 to 24.

For the above occasion all coupon ticket agents of the Mobile & Ohio Railroad will sell tickets to Atlantic City, New Jersey, and return, at rate of one and one third fare on the certificate plan.

ANNUAL REUNION GRAND LODGE BENEFICENT AND PROTECTIVE ORDER OF ELKS.

St. Louis, Mo., June 20, to 23, '99.

For the above occasion all ticket agents of the Mobile & Ohio Railroad, Mobile to Red Bud, inclusive, will sell tickets to St. Louis and return at rate of one first-class limited fare for the round trip, tickets to be sold June 18th, 19th and 20th, limited for return passage to June 26th, 1899.

ANNUAL SESSION BIBLICAL ASSEMBLY, Charlotte, N. C., June 20 to 29, '99.

For the above occasion all coupon ticket agents of the Mobile & Ohio Railroad will sell tickets to Charlotte, North Carolina, and return at rate of one first-class limited fare for the round trip, tickets to be sold June 18th, 19th, 20th and 21st, limited for return passage to July 3d, 1899.

STATE CONFERENCE, MISSISSIPPI EPISCOPAL LEAGUE.

West Point, Miss., June 22, to 25.

For the above occasion the Mobile & Ohio Railroad will make rates of one and one-third fare on the certificate plan, from all ticket stations in the State of Mississippi.

We will pay a salary of \$15 per week and expenses for a man with right to introduce our Poultry Mixture in the country. Only good hustlers wanted. Reference. Address, with stamp, Eureka Mfg. Co., 502 Mo. Ave., East St. Louis, Ill.

Pimp's, Boils, and other Humors appear when the blood gets impure. The best remedy is Dr. M. A. Simmons Liver Medicine.

Obituaries.

Little Willie Persons.

Infant son of Mr. and Mrs. W. P. Wildberger, on the morning of May 30th, 1899, was taken from this world to one far better. For nine months and twelve days he brought nothing but sunshine and gladness into the hearts of all who knew him. Truly can it be said of this child that to know him was to love him.

"The Dear Savior found him,
Laid him upon his breast
Folded his arms around him,
Hushed him to endless rest."

Beyond those chilling and gloomy skies,
Beyond death's gloomy portal,
There is a land where beauty never dies,
And love becomes immortal.
May God sustain the broken hearted family.

A. L. O'BRIEN.
Clarksdale, Miss., May 30th, 1899.

Resolutions of Respect.

Whereas, Sister Isabella Powers has been removed from our midst by death and whereas, all things are in the hands of our Heavenly Father, and the life of every Christian, and the end thereof, belong to Him, therefore, be it,

Resolved 1st, That we bow submissively to His will in the death of our beloved Sister, recognizing his supreme right to take unto Himself His own.

2nd, That this community has lost one of its most lovable Christians, this world one of its purest, noblest, women.

3rd, That while we, The Chapel Hill Baptist Church, feel keenly the loss we have sustained, we realize that our loss is her eternal gain.

4th, That a copy of these resolutions be spread on the minutes of our church, that one be handed to her bereaved mother as a token of our sympathy, and one be sent to THE BAPTIST for publication.

Respectfully submitted,
P. H. BROADWATER,
L. J. RATHER,
MRS. BESSIE RATHER,
MISS CORA BROADWATER.

A Bright Life.

Yes, indeed, it was a bright life, and that is the reason its absence causes so much darkness and gloom for those who are left on earth to mourn the departed loved one. Yet oft' times, it seems to us, when God glances over his earthly garden to select one from the throng, it pleases him to pluck one of his fairest flowers. Just as if some morning we should walk in our flower garden and should behold a beautiful, well developed, well rounded bud, just ready to flower into fragrant beauty, we fain would take it from its place tenderly, and carry it to our own cozy room to blossom there, for fear lest, should it remain, some cruel hand might do it injury; so God has taken away this fair Christian bud to bloom in Paradise.

We cannot, in this brief sketch, give a life-history, nor even a delineation of the character, nature, and good deeds of one so well known and so loved by all who knew him as Charles W. Pate; but shall endeavor to say a few words that will be of interest and benefit to those who read them.

On the morning of January 5th, 1899, his soul passed from earth. He was but little more than twenty-three years of age.

"When just budding into manhood,
God was pleased to call him home,
Call him to his home in heaven,
Where no sorrow ever comes.

His memory will live, for no one ever having seen that bright, cheerful face, with its frank, noble expression, could well forget it. He was one of the few who seem ever ready to "lend a helping hand" just at the right time. He was the light, the life, the pride, the joy of home, seeming to carry a ray of sunshine with his presence. He was his mother's constant companion, being the oldest child, and had never been away from home longer than one week at a time. Death had never visited this home before, and there is a great vacancy there which never can be filled, but that awful aching void in the heart shall be filled in the "great awakening."

Charlie was a generous friend, a noble, brother, a loving, respectful, and obedient son, and an humble, true, pure-hearted, willing, yet timid Christian. He was never too bold or over self confident in doing the work of his Master, for fear his motives might be mistaken by some, yet he was thoughtful of what so many neglect, and what really have more influence than the mighty deeds of dazzling heroism. He attended to "the little things of life." An old colored man in speaking of him not long since said that when in the morning he would start out to work all gloomy and downcast, if he could just meet Mr. Charlie and hear him speak out a hearty "Good-morning," accompanied by a bright smile, it would make him feel better all day.

When this young man professed faith in Christ, some six or seven years ago, it seemed the very light of heaven shone on his face. And he did not "hide his light under a bushel," but let it show forth in pleasant words, kind deeds, and willing hands.

So young Christian take heed, do not sit down with a sad face to await the coming of some great opportunity to show forth your love for Christ—it may never come—

but rather observe the ever present opportunity to attend to "the little things of life."

And unconverted young men and young women, you see people may die at any age, we know not who'll be next. Do not wait but prepare today, so that when death calls you'll be ready. After the summons of death, 'tis too late to prepare, and you should not like to hear said to you on that "Great Day," "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

"Blessed are the dead who die in Christ." So weep not dear mother, father, brother, sisters, and friends, for Charlie is better off than we, he is now beyond all earthly toils, trials, troubles, temptations and cares. And, to use his own oft' repeated expression, "There'll come a time some day," when we shall meet again.

"We'll never say good-by in heaven," and "We shall know each other there." There'll be no sorrow there.

A FRIEND.

Why Is It?

"Oh, can you answer, stranger,
And tell the reason why,
The worthless pass through danger,
When the useful often die?
Why yonder drunkard reels
Along the crowded street,
Devoid of hope or feeling,
Death's reaper cannot meet?

"Why is it, stranger, tell me,
Death loves a shining mark,
When he could just as well be
Extinguishing the spark
That burns within some creature
Whose lives with evil teem;
Engraved upon whose features
The brand of Cain is seen?"

"Why does death seek the bowers
Where choicest blossoms grow,
And pluck from thence the flowers
That do most beauty show?
Is it that his dread portals
More cheerful may appear?
That we poor, trembling mortals
In passing may not fear?"

"Why are young men taken,
The aged left behind?
Some weary and forsaken,
Some wretched, halt, and blind!
Why should our young men perish
Here they have reached their prime?
Why those whom most we cherish,
To whom we most incline?"

"Our hearts are filled with sorrow,
Our eyes o'erflow with tears,
As we think that each tomorrow
Will blend into the years,
And yet the well-loved faces,
That did our presence cheer,
Within their wonted places
Will never reappear!"

"Ah! often have I pondered,
And asked the questions o'er,
Until in thought I've wandered
To the Galilean shore.
And then the lesson taught us,
'Submission to God's will,'
Comes wafted 'er the waters,
And I listen, and am still."

W. H. McWHAN.

—In Farm and Fireside.

New Orleans is pushing the matter of sanitation. It is common with the other great cities is pushing its pavements. In the three years ending December 31st, 1898, 1,639,486 square yards were put down, at a cost of \$5,500,000.

CH₃ OH=Methyl Alcohol.
CH₂ OH—O=H₂O—CH₂ O.
H₂O is Water, and
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Catarrh of the Stomach,
Catarrh of the Kidneys,
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Cures the worst cases of
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Write for full particulars and information about this latest and most wonderful discovery. It may be the means of saving your health and life.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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WOMAN'S WORK.

CONDUCTED BY MRS. W. R. WOODS,
JACKSON, MISS.

Italy.

"Few are they who by faith in Christ;
Multitudes are they who thirst about
Him."

1. Item.—Italy once had persecution, for Paul preached there; but it has been placed above God's Word. There have crept in and the Bible put out of sight.
2. Hymn.—"Glad tidings, glad tidings."
3. Sentences prayers lifting the country up before God, in the need of saving Truth.
4. Scriptures.—"The truth shall make you free."
- Bondage.—John 8:34-36, Peter 1:19, Rom 6:16, 10 wages.—Rom. 6:23, 1 Tim 2:15.
- Deliverance.—Rom. 7:24-25, 8: Matt. 11:28-30. Subsequent service.—Col. 3:17, 23-24, Eph. 6:6-7.
5. A paper.—Difficulties in Mission work in Italy.
6. Is the Pope a prisoner of the Vatican? Free discussion.
7. Music arranged by Committee.
8. Business.—Reports from Secretaries and Committees on absentees and new members.
9. Leaflet.—"Rome for Christ," by Mitchell Carroll, Ph. D.
10. Reports from the Convention and Woman's Meeting in Louisville.
11. Urge the observance of Children's Day in the Sunday-Schools, June 1st. Send to S. S. Board, Nashville, for programs.
12. Closing hymn and prayer.

Our State Convention will soon be here, and we hope all our Aid Societies and Sunbeam Bands will report promptly, the former to Mrs. W. R. Woods, Meridian, and the latter to Miss M. M. Lacy, Crystal Springs, Mississippi, so that full reports can be made at the meeting at Aberdeen.

Recommendations of Home Board.

AND EXECUTIVE COMMITTEE, W. M. U.,
ADOPTED BY WOMAN'S MISSIONARY
BY UNION AT ANNUAL MEETING
IN LOUISVILLE,
MAY 13, 1899.
HOME BOARD.

The Home Mission Board is grateful for the interest shown in its work by the women of our Southern churches as shown by the continued and increasing contributions. The work of the Board is expanding in every direction and the means required to meet the obligations resting upon it are increasing every year.

1. The Board respectfully requests that if it be possible the \$15,000 asked in cash be increased to \$29,000.

2. The growing interest in the Week of Prayer and Self-Denial is very gratifying. We trust our sis-

ters will continue it for years to come.

3. Our foreign population is multiplying, not only in numbers but in the opportunities it affords for missionary work; and to it is now added the inhabitants of Cuba who are so graciously receiving the Gospel.

4. Let not the supplies for our frontier missionaries be forgotten. These generous offerings have accomplished great good in the past and furnish a field where much needed and helpful work can be done.

5. Religious work among our colored people is still required, and will continue to be until all the tribes of Africa shall receive through their influence and ours, the glad tidings of salvation.

6. It is pleasing to know that Our Home Field is enlarging its circulation, and is a most efficient agent in our work. We will be greatly gratified if our women's Societies will aid in introducing it into more of our churches.

EXECUTIVE COMMITTEE, W. M. U.

Upon the women of our Southland devolves increased responsibility for aiding the Home Board in counteracting evil influences and in embracing new opportunities. It is hoped, therefore, that the following recommendations may be found helpful in showing how this may be done.

1. Read and reflect. Thus you will be led to an appreciation of threatened dangers to Christ's cause through the aggressiveness of Mormons, and kept in sympathy with work done through the Home Board, both in our own land and in Cuba. Missionary zeal based on information, should inspire greater liberality and lead to earnest effort by every member, to secure a larger number of givers.

2. Aim to increase observance of the Week of Self-Denial. If the appointed time be not satisfactory, suggest another date. Impress not the thought of fasting but the pleasure of giving a special offering, the result of self denial or sacrifice practiced in whatever manner each person may determine upon. The plan of "doing without" certain articles of food is not commended to families, unless all are in sympathy with it. Urge that all gifts correspond with ability and be sanctioned by prayer. Use self-denial literature as a basis for spiritual meetings.

3. May God help us to remember, that the opinion foreigners will have of Jesus is largely dependent on what they think of us. Then, let us seek them out and make them feel at home. Let us

also pray for them, persuade them to come to the house of God, or gather together in classes for religious instruction, either during the week or on Sunday. Where there is a number, Industrial schools are recommended.

4. In preparation of boxes, remember the missionary is not a mendicant and care should be taken not to wound his feelings. Write to the Central Committee in your State for particulars in regard to a missionary. After receiving letter a good plan is to appoint various committees, each being responsible for supplying the needs of one member of the family.

5. Sanctified, individual, common sense will suggest various ways of helping the colored people Home Bible classes, Women's Prayer-meetings, Industrial schools and Mothers' meetings have all been blessed by God.

6. The circulation of *Our Home Field* may be largely increased if one lady be appointed from each society to secure subscribers throughout the church. The price ten cents per year separately, or five cents in clubs, is an important consideration.

Ladies' and Sunbeam Societies.

A FINAL WORD.

It is very desirable that the Ladies' Missionary Societies send their reports to the Secretary of the Central Committee by the first of July. These reports must be embodied in the Annual Report of Secretary.

The Sunbeams should report at once to Miss Margueret Lackey, of Crystal Springs.

Please send in these reports promptly. Let the societies and churches see that the delegates to the Woman's meeting be duly accredited, as only delegates duly accredited will be entertained. Let these names be sent in before July 5th. Send names to A. J. Brown, Chairman of Committee, Aberdeen, Mississippi.

Let us have a large delegation and an enthusiastic meeting.

The Lord direct us and help us to devise wise things.

Mrs. W. R. Woods,
Sec. Cen. Committee.

Meridian, Miss.

From Meridian.

Croakers have cried down our city, "from the beginning." First, they said it would never be a town; next, that it would go down, and finally it was already dead. Strange that nobody but themselves ever found it out; for,

from a little railroad station it has grown in size and population, until covering nearly two miles square and claiming 16,000 inhabitants. Further, though buildings are continually going up, there is always a demand for residences beyond the supply.

Meridian is noted for its churches and the number of its church-going people. The white Baptists have seven houses of worship; the Methodists, four; Presbyterians, two; Cumberlandians, one; Disciples, one; Episcopalians, one; Roman Catholics, one; Hebrews, two; and Lutherans, one—the latter and one of the Jewish are rented halls. Besides, there are eight houses for colored Baptists, some of them more than creditable; three Methodist, belonging to different Conferences and one Congregational with school attached.

In educational matters, too, Meridian is in the lead. The public school system and its management is the pride of the city. We have four splendid buildings for the white children and one for the colored. Our Methodist friends have pressed to the front on this line, having a large college for girls, white, with very numerous attendants, and a colored high school. Then there is the Moffat-McLaurin High School for white girls, and the colored Congregational School; while the Roman Catholics have a college, well patronized, under the control of their "Sisters." And yet there is not a school of high grade, outside of the central public, for boys—and no Baptist school at all.

Secularly, Meridian is growing steadily; with its large cotton mill, oil mills, factories, etc., and its public buildings are first-class. Morally we are not all that could be wished; for we are cursed with so-called "blind tigers," gambling halls and resorts of shame. But the day is coming when light will be let in and reveal these evils. God is long-suffering, but will bring judgment to pass—without putting us again to the contest with open saloons, we trust. It is a false claim that assumes there is more liquor consumed through "blind tigers" than through the licensed traffic. May the Lord deliver Hinds county from the arch enemy of souls.

But to resume; we have some items of news. The remarkable meeting conducted by the pastor in the First church, without outside help, has been reported, and accounts have also been given of Emmanuel and Fifteenth Avenue.

Last Lord's day every Baptist

pulpit in the city was filled, and there were good congregations. The Sunday-schools were well attended, the First having its annual picnic during the previous week. Fifteenth Avenue arranged for this week, and 41st Avenue is preparing for next.

Pastor McCain of 41st Avenue, misses his appointment next Lord's day, but expects to be "at home" here thereafter. He will preach at the Highlands twice a month, Sunday afternoons.

The writer has accepted an invitation to hold an "Institute" at Wisdom, near the Gulf and Ship Island railroad, the latter part of this month. He hopes to have the help of Rev. A. Gressett and Rev. J. M. Hickman. The field is a grand one.

But to change the subject; Bro. Sid Williams, after his splendid work in Owensboro, Ky., is helping pastor E. E. King grandly, in McKinney, Collin county, Texas. Meridian is going to have a hospital. The capacity of its cotton mill is to be greatly increased. Work is to be resumed at the Kentucky Mills. A new bank building is under contract, and store-houses are being enlarged.

L. A. DUNCAN.

Meridian, June 8, 1899.

Obituaries.

Rev. J. C. Foster.

The subject of this brief sketch was born in 1823, and died on the morning of March the 20th, 1899.

There is so much that might be said of this noble man until I scarcely know how to begin an article that must be confined within the limits of a newspaper publication.

Brother Foster was left an orphan in childhood, and was compelled on the very threshold of life to experience the trials and inconveniences of orphanage and poverty. His unyielding energy and industry made him independent of circumstances, and secured for him in boyhood an honorable living.

At about the age of twenty, he was happily converted, and very soon afterward gave evidence of a call to the ministry. So strongly were his church and association impressed with his sincerity, that they determined to educate him, and sent him to Howard College, Marion, Alabama. He continued here until he graduated, at about the age of 28 or 30.

He settled in Clarke County, of that State, and was actively engaged in the ministry there, (with the exception of one year, during which he served the church at Minden, Louisiana,) until some years after the war, when he came to Mississippi.

He settled first in Meridian, and preached to country churches near there. He afterwards moved to Moscow, in Kemper county, of this State, where he taught school and preached to strong churches in the surrounding country. From here he came back to Meridian, and became pastor of a new organization, known as Calvary Baptist

church. After a few years he moved to Leake county, from there to Harpersville, and then to Lawrence, from which place he exchanged the scenes of earth for the joy of our Father's House on high.

As a man, Brother Foster was one of the most energetic I ever knew. Though small and of weak constitution, his capacity for physical endurance was phenomenal.

In business matters he was not a success. His own honest, upright, unsuspecting nature made him too credulous, and unfitted him for successful contact with an unscrupulous world.

As a husband, he was one of the kindest I have ever known. His first wife died when he was in middle life, leaving him several children. These all died young, leaving him no relic of this former marriage.

His second wife was Miss Jessie Trip, of Alabama, a beautiful and well educated young lady. She was much younger than himself, and this fact, together with her superior qualifications of mind and heart, caused him to almost idolize her.

As a father, he was exceedingly tender. His greatest desire seemed to be to educate his children, and in this he was successful. His oldest son, Professor Will Foster, being known as one of the best teachers in the State. His oldest daughters are successful teachers.

As a preacher, he was one of the most successful of this generation. The writer has known him intimately for twenty-three years; has labored with him in scores of meetings, and can safely say that at times he was the most eloquent man I ever heard. On such occasions he seemed to lose himself entirely, and his whole being appeared unnatural. He looked to be six inches taller—every nerve in him appeared to be on fire—his words were livid with a flame which would almost consume him, and he was overwhelming, overpowering. I have witnessed instances of this kind when a whole congregation would be swept as it by a tornado. Words will not picture him, nor will they describe the irresistible effect of his words on such an occasion.

If I may be personal, I want to say that he was one of the truest and purest friends I ever had. But few others had as large a share of his confidence, or knew as much of his inner life, and I know that in all of life's relation his first ambition was to honor God, and the next was to be a blessing to the world.

Farewell, my brother, with a pang of heart-felt sorrow I place this feeble tribute of loving regard upon your honored, humble grave. We shall meet, bye and bye.

L. E. HALL.

Elisha Edwards.

Whereas, on May 15, 1899, an alarm was again sounded at the "Outer door," and the answer to the summons was the soul of our dearly beloved Brother Elisha Edwards, and,

Whereas, our Brother E. Edwards was born October 2nd, 1826, in Green county, Alabama, moved to Kemper county, in 1849 was initiated into Philadelphia Lodge in—, and received into Summerville Lodge number 133 in—, and,

Whereas, in the irreparable loss of our dearly beloved brother we have lost one of the landmarks in our Mystic Order, and one of our oldest citizens, thus fulfilling the promise of God, "mine elect shall long enjoy the work of their hands," and,

Whereas, heeding the command of the Book of books, to "Seek first the Kingdom of God and His righteousness," he nearly forty years ago united with Salem Baptist church, a consistent member and hearty

supporter of which he remained until called to that more complete life beyond the grave, and,

Whereas, as a mason, neighbor, Christian citizen and business man, his life was absolutely unimpeachable, and he thus leaves to his loved ones a heritage of respect and honor, of which they may justly feel proud and,

Whereas, he was a loving husband, a tender considerate father, a staunch mason, a true friend, a consistent Christian, charitable and upright in all his relations to his fellowman, Therefore, be it

Resolved first, That while we fully realize and deplore our loss, we bow in humble submission to the will and decree of Him who doeth all things well.

Second, That we understand and appreciate the fact that the loss is our own, and not his. For him "Life's fitful fever is o'er." Henceforth there is laid up for him the crown of righteousness.

Third, That we will emulate the sterling qualities that went to make of him the successful business man, good husband, father, neighbor, friend and citizen, and endeavor to meet him at "The great white Throne of Peace."

Fourth, That we sincerely sympathize with the bereaved widow and children, and point them to the God who promised to be a husband to the widow and a father to the fatherless, for their loved one is not dead, but sleepeth.

H. C. JACKSON,
D. H. REED,
JNO. D. KELLIS

Candice Carter Hemphill.

The noble woman whose name heads this brief sketch, died in the 43rd year of her age, at her home in Hattiesburg, Miss., on Wednesday night of the 31st of May, and was buried on the day following at the family cemetery, some ten miles northwest of this city.

Sister Hemphill was a daughter of the late Judge Daniel M. Carter and Mary R. Carter; was born and reared in Perry county, and has spent her whole life near the homestead of her parents, the home of her childhood.

She remained with her father and mother some time after all the older children had gone to homes of their own and did much to lift from their hearts and shoulders the cares and burdens of age. She was married eleven years ago to Mr. B. C. Hemphill, and since that time had been the faithful, loving wife, as she had been the kind and dutiful daughter before.

For several years past her health had been bad and all effort to restore it did nothing more than palliate a disease which medicine would not cure. All that affection could suggest or money would buy was lavished on her home in order to make her comfortable and happy, and all that tender hearts and loving hands could do to soften her dying couch and make smooth the thorny path of death was cheerfully done by husband, sisters and brothers.

To her husband her death is an irreparable loss. He is a man of impulsive character but tender heart, and her quiet, placid disposition had made her the counterpart of himself. The wound made by this separation may be healed, but the scar will remain.

As her pastor I can truly say her life was one of the most beautiful I ever knew. Her patience was almost sublime. I never heard her complain a single time throughout all her years of suffering. She has left one bright little boy, eight years old. I

pray that his life may be a towering monument of usefulness to her memory. May God comfort the loved ones who mourn their loss and bring them all to his own bright home at last.

The strife is o'er, the battle done,
The crown of life is won,
The song of Triumph is begun.

L. E. HALL.

Hattiesburg, June 8th, 1899.

George W. Stewart.

The days of watching are over and the anguish of uncertainty is a thing of the past. All that was feared from the beginning has been realized. We have seen our sick friend grow gradually weaker and gradually succumb, more and more to the increasing stupor; seen him yield at last to the disease with which he suffered, seen his latest breathing, his still form laid in the coffin, his friends gathered to the funeral, the preacher speaking admiring and comforting words, the long procession of sorrowing neighbors and acquaintances, the open grave, the lowered casket. We have heard the words of burial, "dust to dust," and heard the dull thud of the falling earth, the despairing wail of the widow, the heart-rending cry of the father and mother, and the earthly "farewell" of brothers and sisters. We have looked at the drawn features of men and women as they gazed upon the fresh mound of dry earth.

About 11 o'clock on Saturday, the 26th of May, Mr. George W. Stewart died at the home of his parents, after, as his physicians said, "a gallant fight for his life." His disease was something like a cancer of the brain. He was born March 2, 1867, in what was then Marion county, now Pearl River, in which he has always lived. He became a member of the Baptist church when he was about 17 years of age, lived and died in the faith.

His funeral service was beautifully performed by Rev. W. B. Holcomb, of Poplarville. He was a good man, a devoted husband. Joy to him in that whither he is gone: joy and peace forever more, and an immortal crown.

A FRIEND.

L. J. Rhymes.

Died Tuesday, May 16, 1899, at 1 o'clock, p. m., in the 79th year of his age. Many friends and acquaintances of the deceased and of his family attended his funeral from the Baptist church at 3 o'clock. Rev. R. H. Parker of Wesson, officiated.

Historic Thimbles.

In Mrs. Vanderbilt's collection of thimbles, which is the envy of her friends, there are several that are not only beautiful, but historically valuable as well. Among the latter, and probably most highly valued by their fortunate owner, is one which was originally worn by Queen Elizabeth; another which shows its royal owner known its use, was the property of Princess Alice; still another dainty conception in gold and enamel once belonged to the Princess of Wales, while most valued of all is one said to have been used by Queen Victoria when she was a girl.

Blessed are the Poor in Spirit.

A SHORT SERMON TO YOUNG PEOPLE.

BY ERNEST D. BURTON.

Poverty is not attractive to any of us, least of all, perhaps, to those of us who are young. In later life we school ourselves to do without things, and even find a certain satisfaction in doing so. But in youth we want things, and want them very much.

But the bitterest part of poverty is not in the fact that we are poor, but in knowing it. The girl who has all that anybody else around her has, though it be very little, is not half so unhappy over her poverty as the girl who, having ten times as much, sees some one else have a little more. Many a workman today feels himself very poor, though he has better food, a better bed, and in many directions more luxuries than a king of a hundred or two years ago had. It is feeling poor that hurts. It is knowing that we are poor that cuts deepest.

And yet Jesus in this verse pronounces a blessing on the man that knows that he is poor, that feels poor. "Blessed are the poor in spirit," he says. "Blessed are the conscious poor."

Why does Jesus pronounce a blessing on the man that is poor and knows it? Not because being poor is in itself a blessing. To be poor is to lack something good. To lack something good is not poverty. Luke 22:35 reports Jesus as saying, "Blessed are ye poor." But that is not equivalent to saying that all the poor are blessed, and is very far from saying that the poor are blessed just because they are poor. The men to whom Jesus said, "Blessed are ye poor," were men who knew their poverty, and knowing it had got a blessing out of that knowledge. But herein, then, is the blessing of knowing that we are poor? It is in the fact that the sense of being poor teaches us, or may teach us, we will learn it, to depend on God. The great danger of riches is that those who have them can procure so many things with them that they come to feel that they can get everything, that they do not need God or man, that they are quite independent, and so they leave God out of their lives altogether. The great blessing of conscious poverty—poverty that cuts so deep that we feel it—is that we learn by it that we are not self-supporting, self-dependent beings, but need God.

Now all this applies especially in the spiritual life. There is no blessing in itself in being poor spiritually—merely, in being

poor in virtue and rich only in faults. But there is great advantage in knowing that we are poor. It is even better that one's faults should be of that outspoken, manifest kind which we cannot help recognizing, than to have just virtue enough so that we feel that we do not need any more. The Pharisee in the temple was not a man devoid of all virtue. His trouble was that he did not know how poor he was.

Blessed then is the man, blessed is the boy that knows that he is poor; knows that he is short of virtues, rich in faults, strong in tendencies to evil, weak in strength to overcome them; and so has learned that he needs divine help.

Are we poor in spirit, conscious of need, aware that we need divine help? We are poor, all of us. There is no virtue or advantage in that. But do we know it? Are we looking to God constantly for help? Have we committed ourselves in trust to Jesus Christ? If so, blessed are we, for to those who know their need of help and look to God for it, God gives help. Theirs is the kingdom of God.

"A Light Unto My Path."

A real Christian will be a true lover of the Bible. There is scarcely a better test. If the novel or the newspaper takes the place of the Bible on the table or in his mind, then it is clear that the world has taken the place of God in his heart. If a man's Bible be clean and bright and unsullied by use, undefiled by contact with daily life, his soul is not.

There is no better spiritual barometer to test the true condition of the soul's atmosphere. He to whom the Bible seems wearisome, monotonous, uninteresting, has good cause for alarm. The neglect of it springs from coldness of affection toward its author and dislike of his rebukes.

Whoever wants to grow in grace simply must study the Bible. It is the way to gain stability of doctrine, so as not to be carried about with every wind of opinion.—*Christian Standard.*

The Hillman College had a fine closing, graduating nine young ladies. Also Mississippi College sends out from her halls fourteen young men. It appears that fine work has been done in both these institutions.

We understand that Dr. R. A. Venable of Meridian delivered a fine address at the closing exercises of Belhaven College of this city.

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I have some well-improved lands near Hattiesburg at a low price, on easy terms.

Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

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For further information, write to

L. E. HALL, Hattiesburg, Miss.